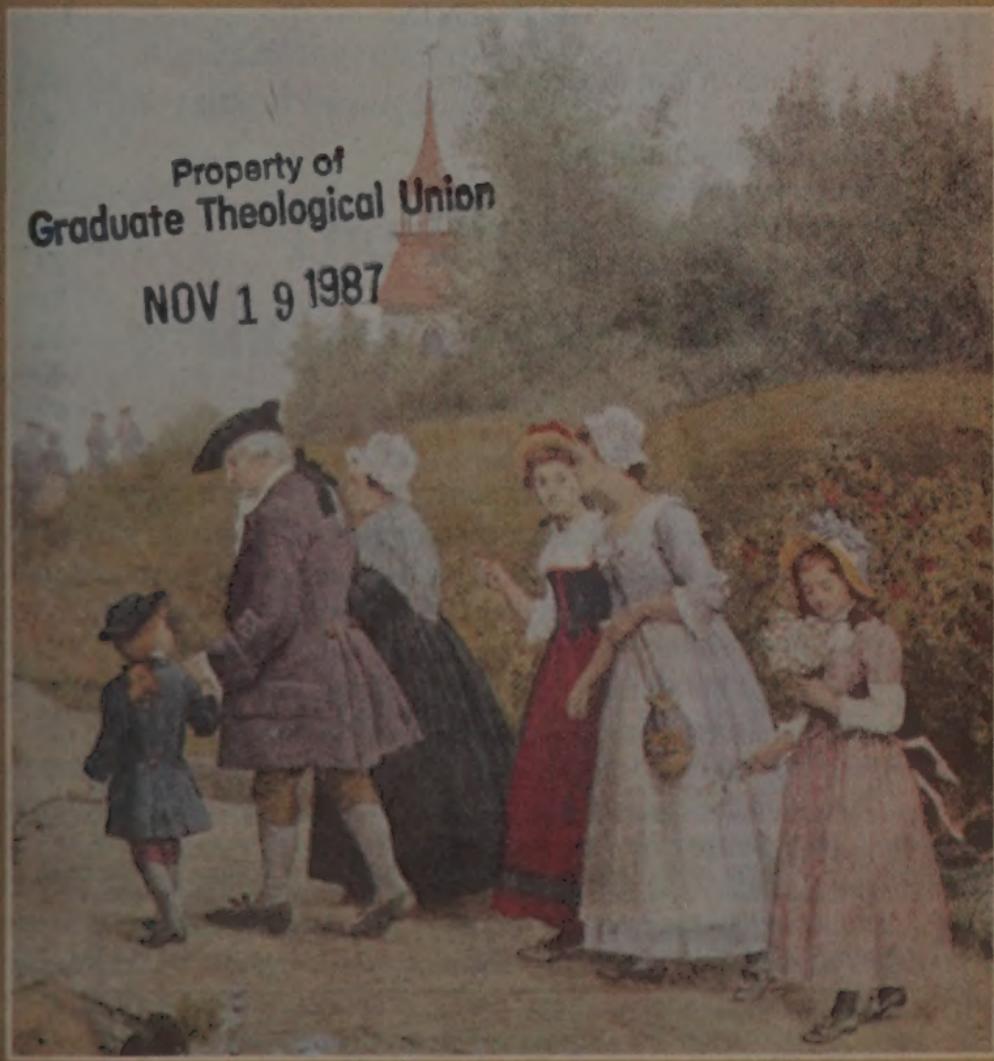


FALL A.D. 1987

# The Anglican Digest

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WE WELCOME the Diocese of Long Island with our front cover *Sunday Morning* © Graphic Arts Unlimited, Inc. Prayer Book services have been held on the Island since the restoration of the House of Stuart to the English Throne in 1660. This special CHURCH SCHOOL issue of TAD features *The Sunday School* by Robert McInnes on the back cover (Leger Gallery, London).

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## THE ANGLICAN DIGEST

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# The Anglican Digest

*A miscellany reflecting the words and work of the faithful throughout the Anglican Communion.*

## The Closing of the American Mind

IT IS A SOMEWHAT ironic paradox that at a time when physicists are refuting any view of a closed universe, philosophers and educators have been persistently pursuing the closing of the American mind! Such is the thesis of Allan Bloom's book of the decade, *The Closing of the American Mind*. It is a challenging testimony of just how "closed minded" so many self-styled "open-minded" people can be. This book should certainly become mandatory reading for every bishop, priest and member of the General Convention!

For the time is ripe for opening again the doors and windows of perception. We need to ventilate our minds afresh with a view of the universe which is not locked within the limited perceptions of our own age and culture.

So if angels and the Feast of Michaelmas do nothing else, they could demand that we continue to be open to "messengers" from a larger world and a more spacious universe in which "there is room for fresh creations" (Faber) and in which anything is always possible to those who insist on walking by faith and not only by the limitations of sight. Seeing is believing, but there are none so blind as those who have given up looking.

— The Rt Rev Michael Marshall, Episcopal Director

# Christian Faith in Post Modern Times

DO WE LIVE in the modern world? Changes in scientific philosophy and method are bringing about a situation which might better be described as post modern, in which many of our notions about clashes between faith and science and so on, do not really apply.

The rise of scientific views and methods eroded the intellectual dominance of Christianity, particularly through four assertions which seemed to make religion optional or irrelevant. They were:

- (1) The universe is self-contained. God is not necessary to the existence of things and people.
- (2) Traditional morality and society are based on reason. Religion is not necessary to social existence or to personal goodness.
- (3) Progress is inevitable. What can be done should be done.
- (4) Knowledge is inherently good. Evil is to be identified with ignorance.

One of the strange things about “modern science” is that many people treated it as a religion. They became true believers without really knowing much about it. The possibilities were eagerly exploited, but the issues were not faced. People who thought God was optional treated religion as a hobby, failing to see that most of what we take for granted in our self-understandings and in our society rests on a religious foundation. The uncritical adoration of knowledge and power produced suffering, destruction, and death on a scale never approached by the so-called “dark ages of religion.”

Christians responded to modernism by both opposing it and adapting to it. Fundamentalists sought to read the Bible as a collection of facts, much as one might read a scientific treatise. More liberal Christians “translated” theology into the language of feeling, so that faith came to be seen as referring to our inner

lives and not to objective reality. For non-Christians, modernism functioned as an alternative faith. Hence, the constant quarrels about "faith vs science." Neither the faith-oriented nor the scientifically-oriented managed to see the world as a whole. Science, robbed of religious insight, forgot to treat the universe or human life with reverence. Religion, lacking the clarity and precision of a scientific slant on things, tended to rely on a manipulative and foggy emotionalism.

However, modernism is now suffering from the kind of doubt which clobbered Christianity earlier. The idea that the scientific method can be verified by its own rules of evidence has been proven to be untrue. It rests, as does religion, upon an act of faith, namely, that careful observation and repeatable experiments produce an accurate knowledge of certain things. It is not that the method has been proven wrong. Rather, its limitations have been revealed. The optimism of modernism has not been justified by our experience. Science enlarged the human possibilities without changing the human condition. People who were irresponsible, passive, and self-centered in the naive trust that science could fix whatever went wrong must now come to terms with the fact that their faith was misplaced. Much of the crisis that Western culture is presently experiencing is due more to a collapse of modernism than to a failure of religion.

Science –the real thing, not its popular caricature –has grown, matured, and moved on. It no longer sees the universe as self-contained and self-renewing. The possibility of God is not excluded. Theological and scientific thought both tend now to converge upon mystery. Religion, culture, and language are increasingly seen as valuable ways of knowing which complement science. We are painfully aware of the human role in how things develop and in how knowledge is used. We have more power, but not necessarily more wisdom and insight, and we need to look again at the fundamental questions and issues which have always been the proper agenda of religion. Of course, much religion has become privatized and watered down, in an effort to make it a "product" rather than an understanding of reality, and unless Christianity recovers its theological language, its Biblical familiarity, its practice, and its universal view of things, it will be unable to do much with the need which now presents itself. It has never been enough to be comfortable and cute, and we're being shown why it is not enough.

— The Rev W.C. Morris, Jr, Rector, All Saints' Church,  
River Ridge, Louisiana

# Who Cares?

“WHO CARES?” These words, from one of my best second grade students, set the stage for a most effective Bible lesson. These words also reflect a basic attitude of adult Christians, clergy and lay alike, to learning the content of the Bible. My response to the child was based on an essential, and often forgotten, fact of teaching: namely, that the single most important ingredient in any learning situation is whether or not the teacher believes that what is being taught is worth learning.

On the particular Sunday when I got my surprise response, I began by saying, “Today, we are going to learn about Joseph and his brothers.” *“Who cares?”* said the second grader. I waited a minute for the giggles to stop and then said, “I care.” “Why?” came the response. “Well,” I said, “for lots of reasons. One is that this is a wonderful story and I like stories. Don’t you like stories?”

This was greeted by silence from my little questioner, then by a shy little grin and I knew we could begin. We watched a filmstrip about the first part of the Joseph story. Then the students told the story as we reviewed the pictures on the filmstrip without

the soundtrack. Finally, we acted out the part of the story when the brother sold Joseph into slavery. Who was the most actively involved student in all of this? Of course, it was my little second grade questioner.

There are several important educational principles involved in this scenario. Let’s begin with the positive ones. First, the teacher’s attitude to what is being taught is the most essential ingredient in learning. It really does not seem to make too much difference what kinds of methods are used, how skilled the teacher is, or what the intelligence and cultural levels of the students are. If the teacher really believes that what is being taught is worth learning, the learning will take place.

Over the last eight years I have led workshops all over the country sharing the insights we have gleaned from using the individualized program of instruction we have developed. In recent years I have been asking adults at these workshops to recall the best teacher they had as children. Without exception, all of the memorable teachers made their students work hard, they did not try to fool their students by saying that all learning is fun and

can be accomplished without hard work; they expected much of their students, they did not fall for the normal games students play to get out of work ("You couldn't put anything over on Mrs Reynolds, but she was wonderful!"), and they all believed

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*"If the teacher really believes that what is being taught is worth learning, then learning will take place."*

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passionately that what they were teaching was worth learning.

When my second grader said, "Who cares?" he was really asking me to tell him that I cared. And I did. But recall that I did this at a very minimal level and without laying a potential or actual guilt trip on the child. I did not react in horror and say, "The Bible is the word of God and you had better care about it" or any of our infinite variations of this theme which we have tended to lay on children and adults who dared to question our teaching in the Church. I simply related the Joseph story to other stories I knew, and which I knew the child knew . . . his simple smile told me that we were on the same wave length long before he enthusiastically entered into the activity.

I am sure that there are many reasons for the fact that we are a

Church of biblical and traditional illiterates. This reality cuts across denominational lines and the evidence is that all of our major denominations are in the same condition. My experience does suggest that we are not really committed to teaching the content of the Bible and Tradition to each other. If, in fact, we do build the strongest communities when we share a common story, and if in fact the Bible contains the common story for the people of God, then we are really playing with fire if our response to "Who cares?", whether explicit or implicit, continues to be, "No one." There are alternatives, and the content of the Bible can be taught to children in ways that take seriously the insights of modern educational psychology. The first step has to be a positive answer to the little boy who asked "Who cares?" We have to say, "We care!"

— The Rev Dr Kenneth Clark, Resident Educator and Theologian, St John's Episcopal Cathedral, Albuquerque, New Mexico

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*This article, excerpted from the Advent 1985 issue of Mission and Ministry, is reprinted by permission of Trinity Episcopal School for Ministry via St. Paul's Tympanum Philadelphia, Pennsylvania*

# The Fifth Commandment

*"Honor thy father and thy mother"*

FAMILY SOLIDARITY has always been one of the characteristics of Judeo-Christian society. It was so much a part of the Israelite's life that it would almost seem unnecessary for God to give a commandment protecting parents. To a child, this commandment would be as superfluous as "Thou shalt breathe" or "Thou shalt eat" but like the other nine, this commandment was directed to the adult citizens who were burdened with the care of an aged parent or grandparent. It was initially written to warn God's chosen people against the pagan custom of abandoning or killing the aged among them when they could no longer support themselves. The reward for keeping this fifth commandment was a stable society in which health and long life can be enjoyed. We would do well to remember that this commandment was

not given to children to scare them into obeying their parents; rather it was given to adults in order to insure and protect stability in the home and family. It means that you, no matter what age you are, have a sacred responsibility toward your family, and that such a responsibility must be honored and held in high regard at all times. That means that working from early morning until late at night to provide for your family, and not spending time with them is missing the forest for the trees. It means that too many harsh words to the spouse or the children will erode the loving framework of any family. It means that showing favoritism to any child in the family is very dangerous. The list goes on and on.

— The Rev Robert Bosworth, All Saints' Cathedral, Diocese of Fort Worth

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*Thy Mission High Fulfilling* is an ongoing series about Episcopal missions and parishes which are deemed to have exemplary spiritual vitality based on these criteria: (1) high standards of worship encouraged and maintained; (2) Bible taught faithfully and regularly; (3) strong lay leadership; (4) it is growing numerically; (5) commitment to Christian social service and missionary outreach. The series takes its name from Hymn 539 (1982), 261 (1940). Nominations are welcome. Write Editor, POB 11887, St Louis, MO 63105.

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# *Thy Mission High Fulfilling*

## The Church of the Redeemer Sarasota, Florida

WHAT BEGAN IN the mid-1880's as a small fellowship of Episcopalians worshipping together in one another's homes is today one of the largest Episcopal parishes in the entire state of Florida. The Church of the Redeemer in Sarasota is a thriving congregation of some 1,850 members and is strategically located in the midst of the downtown business community on a site overlooking the waters of the Gulf of Mexico. The early days of the parish date from the first settlement of the area as part of a real estate development project headed by a Scottish Episcopalian, Colonel J. Hamilton Gillespie, who as a licensed lay reader often officiated at services of Morning Prayer for the infant church, having served as the first mayor of Sarasota. He also introduced the game of golf to the area and established the first public library in the community. Eventually he was ordained a Deacon of the Episcopal Church, but died shortly before the proposed date for his ordination to the

priesthood. Officially organized as a mission in 1904, The Redeemer attained parish status in 1934.

Prayer and worship are at the center of parish life and The Redeemer has always valued a tradition of excellence in liturgy and music, greatly enhanced by a magnificent organ and choir. The music ministry involves five choirs and offers a number of free community concerts, recitals, and special programs throughout the year. Many in the local community know the Church of the Redeemer as "the church with the beautiful bells"—a reference to the impressive, sixty-five feet high bell tower which houses five great, bronze bells of German craftsmanship, which can be heard throughout the community, calling the faithful to daily Eucharist and daily Morning Prayer and Evening Prayer.

As the "Mother Church" of the area, Redeemer has been deeply involved in the establishment of a number of new mission congrega-

tions for over fifty years, the first being in 1936 and the most recent in 1986 when the Vestry recently made a commitment of \$100,000 specifically to assist in the founding of new congregations. As new missions are founded. The Redeemer still continues to welcome about 150 new members each year. The Rev Jack L. Iker has been the Rector since 1978.

Recent years have seen an increasing emphasis and interest in the areas of lay ministry and adult Christian education. A parish Institute for Christian Studies fosters a number of opportunities for spiritual growth and study, both on Sunday morning and weekdays. A significant building block in the adult program is the Bethel Series, an adult Bible study program taught by lay teachers, covering both the Old and New Testament in two years. The Disciples of Christ program (DOC) is thoroughly grounded in the study of the Scriptures and seeks to give participants an experience of "being the Church." Weekly DOC sessions involve both a presentation by a priest and a small group time for sharing and praying together. For six years the parish has been deeply involved in the Stephen Ministry, a program of lay ministry which trains people how to be effective care-givers and helpers in a variety of life crisis situations. Stephen

Ministers make two-year commitments of training and serving in the ministry, during which time they are referred by the priests to members of the parish family in crisis, as an extension of the pastoral care of the clergy. A youth ministry team is co-ordinated by a staff member in a well balanced program of Christian nurture and fellowship for young people.

The artistry of beautiful needle-point adorns the church interior wherever one looks. The project began in 1973 and is not yet complete. The life of Jesus is symbolized on the kneelers in the Chapel of the Transfiguration, the seven sacraments in the baptistry, and the lives of the saints in the nave. The choir kneelers illustrate the Benedicite, "all ye works of the Lord, bless ye the Lord," while the balcony kneelers depict major Old Testament events and people. The apostolic succession of the Church is symbolized by various episcopal shields at the altar rail and in the sanctuary at the High Altar. Needlepoint carpets grace both the Chapel Altar and High Altar steps.

Recognized as a leadership congregation in both the Diocese of Southwest Florida and in the civic community, The Church of the Redeemer provides ministry and service in a variety of ways, both in terms of people and money. At one time re-

cently, three of five elected City Commissioners were members of the parish, and many other parishioners continue to serve in a number of community service and church-related organizations. One is a State Senator, another a Representative in the State House, and one still serves as a City Commissioner. Diocesan positions of leadership are frequently filled by clergy and lay people from The Redeemer family. Along with other downtown churches, Redeemer is deeply involved in service to the poor and needy in the Caritas Ministry, which provides financial assistance and other types of aid to those who look to the Church for help. The Caritas food ministry, located at The Redeemer, is staffed by lay volunteers five days a week in a joint ecumenical

effort. Also located at the Church is The Episcopal Pastoral Counseling Center, which provides counseling on a sliding scale basis of fees. For many years the parish has provided The Redeemer Children's Shelter Home, where temporary care is available for children whose parents are unable to adequately care for them. Along with other Episcopal Churches in the area, Redeemer funds a full-time chaplain at the Manatee Community College.

The continuing task of a church with so prophetic a name as The Church of the Redeemer, and placed as it is in the heart of the City, is clear. It is to be a light for Christ and a sign of His redeeming love, fostering in the midst of the world continuing opportunities for Christian growth and ministry.



# How Much Does Your Sunday School Cost?

A LITTLE BOY VISITED SUNDAY SCHOOL for the first time, liked it, and wanted to return. Fearful that the family could not afford it and before she sent him again, his mother called the church and asked, "How much does your Sunday School cost?"

Before determining the cost of Sunday School, let's think of its worth. How much is it worth to have the direction of the lives of boys and girls and young people changed through Christian education? How much is it worth to instill in them basic values and principles: human dignity, right and wrong, each measured by the only authentic and dependable way . . . God's divinely inspired Word?

How much is it worth to see young people diverted from juvenile delinquency to Christian citizenship? Why did a famous judge say that those brought up in Sunday School seldom are brought up in court? Because he knew its worth.

The education available in Sunday School is unique. It is no longer offered in public schools to any degree. It is less and less offered in homes. Society is turning away from, rather than toward, spiritual principles. Despite these facts, SUNDAY SCHOOLS REMAIN ONE OF THE STRONGEST FORCES FOR GOOD IN OUR NATION.

How much is it worth to our community? How much is it worth to our children? When you determine its worth, then, and only then, figure the cost. You will realize that whatever Sunday School costs, it is America's biggest bargain.

—Christ Church, Lynbrook, New York

# A Hymn for Michaelmas

O ye immortal throng  
Of angels round the throne,  
Join with our earthbound song  
To make the Saviour known.  
On earth ye knew His wondrous grace,  
His beauteous face in heaven ye view.

Ye saw the heaven born child  
In human flesh arrayed,  
So innocent and mild  
While in the manger laid.  
"Glory to God and peace on earth,"  
For such a birth ye sang aloud.

Ye in the wilderness  
Beheld the tempter spoiled,  
Unmasked in every dress,  
In every combat foiled.  
With great delight ye crowned His  
head  
When Satan fled the Saviour's might.

In dark Gethsemane  
The night before He died,  
Ye saw His agony,  
Ye heard the plaint He cried.  
When hope was dim, and pain  
and grief beyond belief,  
Ye tended Him.

Ye thronged to Calvary  
And pressed with sad desire  
That aweful sight to see —  
The Lord of life expire.  
E'en angel eyes slow tears did shed:  
Ye mourned the dead in sad surprise.

Around His sacred tomb  
A willing watch ye kept;  
Till out from death's vast room,  
Up from the grave, He leapt.  
Ye rolled the stone, and all adored  
Your rising Lord with joy unknown.

When all arrayed in light  
The shining conqueror rode,  
Ye hailed His wondrous flight  
Up to the throne of God.  
And waved around your goldon wings,  
And struck your strings of sweetest  
sound.

The joyous notes pursue  
And louder anthems raise;  
While mortals sing with thee  
Their own Redeemer's praise.  
With equal flame and equal art  
Do thou my heart extol His name.

— *The Hymnal 1982*, No. 284  
by permission Church Hymnal Corporation

# An Army of Angels

ANGELS ARE REFERRED to in the Bible more than 300 times and, in each case, they are sent by God to perform a service. Angels have a tremendous authority; however, it is limited to doing only the will of God. They never deviate from God's message, never dilute His message or change His plan. Throughout the ages, they have glorified only Him, never themselves.

Perhaps the most widely recognized angels are Michael the Archangel and Gabriel the Messenger of God. It is Michael who leads the army of angels in battle against the forces of evil and Satan. His symbol is that of a warrior with spear thrust into the dragon, indicating the triumph of good over evil.

Gabriel, on the other hand, is the angel who was given the task of inviting the young girl, Mary, to become the mother of the Messiah. It was also Gabriel who identified himself to Zechariah and announced the birth of John the Baptist.

The Bible tells us that there are various ranks of angels in terms of authority and glory. Those are: seraphs, cherubim, thrones, dominions, princedoms powers, virtues, archangels, and angels. We know that Michael is an Archangel, and we have Biblical grounds for believing that Lucifer was, before his fall, an archangel, equal or perhaps superior to Michael.

The seraphim's ministry is that of praise to God in heaven. We know from Holy Scripture that they are indescribably beautiful "with two (wings) he covered his face, and with two he covered his feet, and with two he did fly." The cherubim dwell beside the throne of God and act as guards to the most holy place. The cherubim guarded the Tree of Life in Eden and the Tabernacle in the wilderness.

Angels are present around us at all times whether we are aware of them or not. They are given to us to help us in our earthly struggles and, at the time of death, an angel will be there to comfort us, and to give us peace and joy in the critical hour.

We know that an angel appeared to Joseph telling him to accept Mary's story concerning the birth of the Messiah, and again later telling him to take Mary and the Baby away to escape Herod's soldiers. Angels announced the

birth of Jesus to shepherds and, after our Lord's death, angels were at the tomb when the women came to anoint the body. Angels are found throughout the Holy Scriptures and we might believe that they were something that happened only in ancient times, but that is far from so.

Angels are nearer than you think. God has given "His angels charge of you, to guard you in all your ways. On their hands they will bear you up, lest you dash your foot against a stone." (Psalm 91:11,12)

— Nancy Giles, *All Saints' Bulletin*, Fort Worth

## Jesus and Women

PERHAPS IT IS NO WONDER that the women were first at the Cradle and last at the Cross. They had never known a man like this Man. There never has been such another. A prophet and teacher who never nagged at them, never flattered or coaxed or patronized; who never made arch jokes about them, never treated them either as "The women, God help us!" or "The ladies, God bless them"; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no axe to grind and no uneasy male dignity to defend; who took them as He found them and was completely unself-conscious. There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could guess from the words and deeds of Jesus that there was anything "funny" about woman's nature.

— Dorothy Sayers in *A Matter of Eternity*

# Liberation in Limitations

A COMMITMENT to Jesus Christ means self-limitation. And self-limitation requires a measure of discipline that our self-indulgent culture finds difficult.

Sometimes the language of commitment to Christ is a cover for spiritual self-indulgence. When we emphasize in our Christian pilgrimage our self-fulfillment, our feelings, our satisfaction with our personal relationship with our Lord, then we risk substituting self-gratification for the discipline of following Christ; rather than limiting ourselves in submission to Christ, we risk puffing up ourselves and ignoring the hard claims of Christ.

What are those hard claims? The New Testament is full of them. Loving enemies, for one. Blessing those who persecute us, for another. Deliberately submitting our wills to each other in marriage, rather than asserting dominance. Bearing crosses. Continuing in the apostles' teaching and fellowship. Forgiving with neither condition nor limit. And loving — with love that is patient and kind, not jealous or boastful; love that bears all things, believes all things, hopes all things, endures all things.

The self-limitation that is an expression of commitment to Christ links us firmly and enduringly to others. Our culture, on the other hand encourages commitments that are provisional, conditional and tentative. The culture teaches, in effect, "stay with marriage so long as it feels good but cut your losses when it doesn't... go to church when you feel like it... do what you want in government and business, using your feelings and convictions as your guide when they collide with the law..." The examples of such self-indulgence are legion.

By contrast, love expressed in self-limitation nourishes enduring relationships, teaching us to work faithfully and hopefully on stressful marriages; to worship steadily in the church, even when — maybe especially when — we are disappointed with the rector and the parish program; to obey and respect the law which means such mundane things as auditing the books of the church, registering to vote, honoring contracts, as well as keeping out of court.

Self-limitation. It sounds restrained. And so it is. But centuries ago, when Archbishop Cranmer

translated into English the beloved Collect for Peace in Morning Prayer, he captured the result of such restraint and self-limitation in describing servants of the God "whose service is perfect freedom."

Jesus said, "What will a man gain by winning the whole world, at the cost of his true self?" (Matthew 16:26)

In Christian terms, selfhood is found in servanthood; perfect freedom found in the free choice of self-limitation; fulfillment granted in self-giving. It's an old story. A limiting one, and in such limitation is true liberation.

—The Rt Rev Peter James Lee,  
Bishop of Virginia



"We're looking for a church school director with a doctorate in Christian education and five years of experience, but we'll settle for someone with a van."

# Sermons

RECENTLY, I HAVE GIVEN sermons serious consideration.

Because I have heard a few around the country, I am deducing that the common characteristics I have witnessed are not restricted to any one part of the Church. The Episcopal mindset appears to be simple, personal, and borderline cute. Right? Wrong—and I would like to set this straight.

So, what will I settle for in sermons and from the preachers who give them? Pay attention: for my expectations are definite and upgraded (upgraded because I am writing this in committee). We want *clarity, content, authenticity, scholarship, and reflection*.

*Clarity.* We can be bored to death by oratory, but if the sermon is clear we can re-think it in our own voice—or anyone else's for that matter, if it is clear. Language and its usage is imperative here. Religious language can be dull and difficult, remote and vague; but do not sacrifice words of power for the superficiality of presumed relevancy. Clarity is meant to

be aligned with other strong words such as illuminating and revealing; it is not to be confused with simplicity or diminished.

*Content.* We expect at least one sentence which is meant to deepen questions more than produce answers. We are under the impression that preachers have been given skills to relate the Biblical story with our own story, to translate old images into new and fresh ones. Do not conclude “Here it is,” for we will conclude our thinking process is over, a process linked with arrogance and shortsightedness. Remember that some of the Biblical books are less interesting than others, but they will have one solid sentence which will hold us for a lifetime. (See Habakkuk 2:20.)

*Authenticity.* When we listen to the preacher we expect to hear words from a believable member of the human race. A sermon full of personal anecdotes does not necessarily widen our perspective concerning the human condition. Rather than cutting a sharper image of humankind, it frequently and unfortunately puts us in

touch with a self-centered person. Age has an advantage here for the preacher is beyond adolescence. Authenticity demands analysis, discipline, wisdom and passion.

*Scholarship.* At a time when hot-shot scientists of all ages are beginning to explain their understanding of supernovas, we expect interpretive transcendence from those who are supposed to have had some intuitive understanding first. In other words, we've moved beyond the Twinkle, Twinkle Little Star stage into the nuclear energy and black hole sphere . . . (and our children are a whole lot smarter than we are). Speak to our mentality, not down to it. To talk down to us with pseudo-piety conditions us to look down on others with pseudo-faith. Transcendence and transformation go hand-in-hand.

*Reflection.* Tell us that time is required for good, thought-provoking sermons. Require expectations from us. We will not impose between 1-3 p.m. Monday through Friday (or whatever time you tell us is needed)

while rumination and meditation are receiving full attention. Tell us what books to buy, to think about, to examine. We will buy yellow pens and will work and dig, which makes thinking and reflection interesting. We will set aside time for both you and ourselves, for we fear that brain-rot, stupidity and the unexamined life is gaining on all of us.

This is not all we think. Have we mentioned grace, vision, sanctuary, beauty, humor, or mystery? Sermons are set in an uncommon situation—a one-way communication which begs for dialogue. We are just getting started; we know we'd like to hear from preachers. Speak to us as though we are listening. Look at us with a thinking heart for we are responsive and attentive to directives and directness.

Let's have it. Big time. Super. Concise. Because this is serious stuff and we are a serious people.

—*Plenteous Harvest*, Diocese of Kansas

A NAVAL OFFICER once wrote his wife, "If you should hear that our cruiser was sunk and none were saved, then do not weep. The sea in which my body sinks is nothing but the hollow of my Saviour's hand and nothing can snatch me from it." That is what it is all about. The car crash. The illness. The disease. The deathbed. All take place in the hollow of the Saviour's hand and nothing can snatch us from it.

—The Rev Hill Riddle, Rector, Trinity Church, New Orleans

# The Pope, the Evangelist, and Canterbury, Too

THIS IS A MOST exciting ecumenical year in South Carolina. This spring the Rev Billy Graham led a great crusade here. In August we received a visit by the Most Rev Robert A.K. Runcie, Archbishop of Canterbury and spiritual leader of 65 million Anglicans including our 3 million member Episcopal Church. Then in September, John Paul II visited South Carolina.

My thesis is this: that what all Christians have in common is far more important than our denominational differences. So often we focus only on those points at which our human traditions differ. Certainly we could list many topics on which John Paul II, Dr Graham, and Archbishop Runcie would have different theological positions.

I believe that these differences are small when compared to the God-given oneness of all persons on earth who are committed in faith to Jesus Christ as Lord and Savior. Consider how the one Spirit of God has worked in these three Christian leaders to influence each other.

## The Pope and the Archbishop

At our recent Synod meeting at Kanuga, our Presiding Bishop quoted John Paul II as having said that he supposed they are closer to the Greek Orthodox Church in theological doctrines, but that the Roman Catholic church feels closer in spirit to the Anglican Communion than to any other church in the world. Bishop Browning attributes the feeling of closeness to us largely to his close friendship with and admiration for Archbishop Runcie.

Certainly the pope and the Archbishop of Canterbury could find many subjects on which they would hold differing opinions. The point is that none of these is as important as what they have in common. Both are men of God, committed to Jesus Christ as their Lord and Savior. Therefore in Christ there is the closest of friendship, fellowship, and mutual respect.

## The Archbishop and the Evangelist

When Robert A.K. Runcie was created 102nd Archbishop of Canterbury in 1980, Billy Graham re-

ceived an invitation. Dr Graham sent his regrets, thinking he had never met Bishop Runcie and that the invitation was a mere formality. He was surprised when Bishop Runcie then called, asking him to cancel whatever prevented him from coming because his presence was needed in Canterbury. So Billy Graham rearranged his schedule and went to Canterbury Cathedral, still not understanding why.

Coming from the altar after his installation, Archbishop Runcie saw Billy Graham sitting among the honored ecumenical guests. The new archbishop left the procession and went to Dr Graham to thank him for coming and to tell him why it was so important that he be there.

It seems that over thirty years earlier, in the very early days of his

ministry, Billy Graham was invited to lead a revival for students at Cambridge University. One of the Cambridge students who that week made a decision to commit his life to serve Jesus Christ was . . . Robert Runcie!

#### Sisters and Brothers in Christ

I share with many of you a deep gratitude for and appreciation of the Episcopal Church and our worldwide Anglican Communion. It is the part of God's one Christian Church in which I believe I can best serve Him. Yet, my friends, it is far more important that we are Christians, sisters and brothers with all who are in Christ, than that we are Episcopalian.

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—The Rt Rev Rogers S. Harris,  
Upper South Carolina

IN ORDER TO HEAR first hand how HMS Eurydice—a frigate sunk off Portsmouth—had been salvaged, Queen Victoria invited Admiral Foley to lunch. Having exhausted her interest in HMS Eurydice, the Queen suddenly changed the subject of conversation. She inquired after her close friend, the Admiral's sister.

Because of a hearing problem, the Admiral was unaware of the change of topic . . . and continued to plow ahead on the same course. "Well Ma'am," replied Foley in his stentorian voice, "I am going to have her turned over, take a good look at her bottom and have it well scraped!"

The Queen, it is said, put down her knife and fork, hid her face in her handkerchief, and laughed until the tears ran down her checks!

— Church of St Raphael the Archangel, Oak Lawn, Illinois

# Praying the Daily Office... Alone?

ST PETER DAMIAN, himself a monk who spent much time in solitude, wondered how one is able to pray the Daily Office while alone in a cell. Almost whimsically he tells of some much asked questions among his brothers such as: *are we to say 'Let us pray' when there is no one there, or are we to ask a blessing of the stones and planks of our cells, or ask that the Lord be with them?*

This is also an interesting question for Episcopalians who have ever tried praying the Daily Office privately.

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In some mysterious way,  
each of us spiritually  
embodies the whole church.

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The offices in the *Book of Common Prayer* are structured as a series of alternating proclamations and responses, written for a community.

St Peter Damian's reflection and response to this practical question

some 950 years ago led him to some exquisite theological conclusions which may also be helpful to us today. He turned the notion of "aloneness" upside-down by proclaiming it an impossibility, due to the mystical unifying power of God's love, which runs through all creation. His prophetic cry was to rediscover this underlying unity which bonds together all people and which transcends time and space. He writes of this cosmic intimacy: *Indeed, the Church of Christ is united in all her parts by such a bond of love that her several members form a single body and in each one the whole Church is mystically present; so that the whole Church universal may rightly be called the one bride of Christ, and on the other hand every single soul can, because of the mystical effect of the sacrament, be regarded as the whole Church.* In some mysterious way, all of the members form one body and each of us spiritually embodies the whole Church. This is a unity which is all-inclusive and at the same time infinitely expansive.

Again and again Peter Damian speaks of this mystical unity, *fused by the fire of the Holy Spirit*, which encompasses both the incompleteness of the individual and the nonuniformity of the group. *The fact of aloneness cannot make the unity of faith a solitary thing, nor can the presence of many cause it to be divided.*

Add to this earthly human bond, the mystical relationship with the heavenly community of angels, saints, and all faithful people past. Then, too, there is the connectedness

with the rest of God's creation; the earth with its plants, animals, rivers, and rocks, all proclaiming God's

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The fact of aloneness cannot make the unity of faith a solitary thing, nor can the presence of many cause it to be divided.

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glory. By now, you may be thinking that the original solitary cell is getting a little crowded.

— Marilyn Watkinson, Cam. Ob

## NO! . . . BECAUSE IT'S WRONG

WE HAVE ACTUALLY convinced ourselves that slogans will save us. Shoot up if you must, but use a clean needle. Enjoy sex whenever and with whomever you wish, but wear a condom. No! The answer is no. Not because it isn't cool or smart or because you might end up in jail or dying in an AIDS ward, but no because it's wrong, because we have spent 5,000 years as a race of rational human beings, trying to drag ourselves out of the primeval slime by searching for truth and moral absolutes. In its purest form, truth is not a polite tap on the shoulder. It is a howling reproach. What Moses brought down from Mount Sinai were not the Ten Suggestions.

— Commentator Ted Koppel in *Time*

# Anglicans Alive

EPISCOPALIANS ARE NOT noted for carrying their worship outside of church buildings into the more hazardous climate and environment of the streets and open places. (Perhaps we more associate that kind of worship with the Salvation Army). Anglicans tend to prefer (and not unnaturally) the closed and safer environment of our church buildings, where we can gather for worship to the accompaniment of the organ and where the climate is carefully controlled by air-conditioning or central heating.

Yet surely there is a place for the large occasion and rally which necessarily spills out of the restriction and comfort of cathedrals and church buildings into the world outside where both the curious and the cynical can observe these strange Christians proclaiming through word and the sacrament the gospel of the risen Christ.

Such an occasion was "Anglicans Alive" during Eastertide this year. The Bishop of Long Island, together with his clergy and over three thou-

sand members of his diocese, celebrated the Eucharist in an open space in downtown Brooklyn, when the temperature was in the 90's, without the privilege and comfort of air-conditioning. Bishop Michael Marshall, the Episcopal Director of the Anglican Institute, preached and challenged all who overheard his amplified message as it wafted across the trees and streets. Both during and at the conclusion of his address, the huge congregation responded in that most un-Anglican way: they applauded! (We know that in the early church, Christians were no passive audience during sermon times: they responded both by applause and also by cries of disagreement.) Bishop Marshall summoned the church to become truly apostolic— that particular characteristic which we rightly associate with all true love, which is always ready to "go out of its way" as surely as God Himself so loved the world that He sent His only Son from His side to come alongside humanity in its grief and in its glory.

"The Church with songs must

shout," writes that great Anglican divine, George Herbert. "No door can keep them out." There is no alternative between evangelism and mission. True love breaks through all doors and barriers as it speaks and shows and shares—by word and by sacrament, the overwhelming reality of the love of God. The Christ we worship in the sanctuary must also be served in the streets and on the sidewalks. All this is worship and there is only one Christ.

So we welcome the Diocese of Long Island in this issue of *The Anglican Digest* into the readership of this increasingly worldwide Anglican publication and we extend our congratulations to that diocese for a bold and courageous commitment to wit-

nessing to the love of the risen Christ not only in choirs and "places where they sing" but also in the streets and open places where often the last word is only bad news and disillusionment. It is Buechner who reminds us that we find the good news all among the bad news. On that hot Sunday morning the passerby could well have stumbled upon good news all among the bad news and so the gospel would be proclaimed.

Let us hope that this event will encourage more Episcopalians to risk the outside event and rally which can perhaps help to do something towards shouting from the housetops to remind a tired world that Anglicans are still alive. Don't let us leave it all to the Salvation Army.



# A Church With A View

I HAVEN'T BEEN to the cinema for a long time, but I am glad to have been recently to see *A Room with a View*.

It is the story of a young English girl's awakening on a first visit to Italy. On her return to England Lucy's neatly ordered life is thrown off balance. Her conventional relationships with her family are threatened by the spontaneous promptings of her heart for George, the man she comes to love in spite of divisions of social background.

There are two Anglican clergymen in the story—and for me they are parables of two kinds of Church. There is the Chaplain in Florence, the Rev Cuthbert Eager: a consummate snob and puritan who despises George because his family are in Florence 'for trade.' Then there is Mr Beebe, of whom Lucy says, "he seems to see good in everyone. No one would take him for a clergyman."

It is Mr Beebe who instinctively sees that Lucy must break out of the conventional patterns of life which surround and entomb her. In Italy this does not quite happen, but Mr Beebe knows it will happen one day. He has noticed how passionately Lucy plays the piano and says this of her: "Does it seem reasonable that she should play so wonderfully and live so quietly? I suspect that one day she will be wonderful in both. The watertight compartments in her will break down, and music and life will mingle."

Let Mr Beebe be our model for the Church. A Church which allows life and music to mingle. A Church which encourages renewal, awakening and resurrection. Mr Beebe concludes his conversation by saying of Lucy: "There was simply the sense that she had found her wings and meant to use them."

—The Archbishop of Canterbury, *Canterbury Diocesan News*

# The American Cathedral in Paris

## 100 Years of History

WHEN J.P. MORGAN, J. GOULD, and others raised the money in 1884 to build an Episcopal church for the American community in Paris, they could scarcely have imagined that a quarter of a century later the bodies of the American soldiers killed in the Marne Valley would be stocked in its crypt before being sent to America or that thirty years after that, a German Lutheran chaplain would be leading occupying soldiers in prayer for victory over the allied forces – only two scenes from the 100 year old drama that has played itself out in the shadows of the bell tower at 23 Avenue George V. As the regular parish church of a community of Paris residents, the Cathedral has provided a spiritual home for kings and paupers, diplomats and military men, intellectuals and students, businessmen and housewives, celebrities and refugees, as well as being a much-visited shrine by myriads of visitors to Paris. As the largest American church in Europe, the Cathedral is the seat of the Ameri-

can Episcopal bishop for Europe.

Prior to the construction of the Cathedral, American community worship in Paris dates back to the time of the War of 1812, when Anglicans began regular church services. Among those confirmed at this time was John Singer Sargent, the American artist, and some of his best portraits involve members of the congregation. The Cathedral's community consisted primarily of wealthy Americans, many in the diplomatic and literary communities (Hamilton Fish, the first Senior Warden of the Cathedral, was later Secretary of State in Grant's administration). The committee responsible for the cathedral building included Senior Warden, Richard Henry Dana, author of *Two Years Before the Mast*, and the Honorable Levi Parsons Morton, at that time US Minister to France and later Vice-President of the United States. They chose Sir George Edmund Street, the most celebrated English church architect of the time,

to design the building in the English Gothic style. Bell and Beckham of London designed the stained glass windows, which depict the entire Te Deum.

During the years surrounding World War I, the American community in Paris thinned out and the then Dean, the Very Rev Samuel Watson, spent much of his time ministering to French and Belgian war sufferers. For this work, he was made a Chevalier of the Legion of Honor.

The period between the wars witnessed the return of wealthy Americans and a resurgence of activity at the Cathedral. Under Dean Beckman, the Cathedral raised the money for an American Center for Students and Artists. It was also at this time that it officially became the Cathedral for the Convocation of American Episcopal Churches in Europe.

Following the fall of Paris and the German occupation, the Cathedral was requisitioned, and became the official German Protestant Military Chapel for Paris. The German chaplain, Pastor Damrath, conducted services for the occupying German soldiers, and at the same time, according to reports made to allied counter intelligence, aided the American organist and Charge d'affaires of the Cathedral, Lawrence K. Whipp. According to Whipp, Pastor Damrath "lived

dangerously" for the Church, was anti-nazi, anti-Hitler and anti-Gestapo. Whipp reported that Damrath never once failed him in his efforts to help Americans in "countless and dangerous ways." Details of these activities may never be known, due to lack of written records, but it is believed by old-timers at the Cathedral that through Damrath's help, Whipp was able to hide French and American citizens wanted by the Gestapo, some even in the crypt of the Cathedral, and more importantly, to transmit valuable information about German activities to Allied intelligence. Tragically, following the liberation of Paris, Whipp was brutally murdered and his body dumped into the Seine. It is commonly believed that because of his association with Pastor Damrath, he was wrongly perceived as being a collaborator. Today, a plaque at the Cathedral honors this Christian patriot.

The Cathedral was returned to American hands in 1944, and according to church records, the building itself had never been in better shape—before or since. It was clean and in excellent repair, and the heating system had (at great expense to the Germans) been transformed from coal to oil. Twenty-five worshippers attended at the first Liberation Sunday service on August 27, 1944—a service

which was audibly accompanied by the noise and fury of battle in and around Paris. The commanding American General designated the

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## The American Cathedral in Paris



Cathedral as the official church for the American forces abroad.

Today, as the Cathedral moves into its second century, there is once again a resurgence of energy. The congregation, a family-centered group, includes members from 28 countries. The Cathedral is often filled to capacity on Sunday mornings, and under the guidance of the present Dean, the Very Rev James R. Leo, the congregation serves the local American, French and growing student and refugee communities.

The Cathedral has marked the Centennial with two ceremonies, the first with the participation of the Archbishop of Canterbury, the Most Rev and Rt Hon Robert Runcie and the forty voice Canterbury men and boys' choir, and the second with the participation of the Presiding Bishop of the Episcopal Church in the USA, as well as representatives from the other Convocation Churches.

Visitors to the Cathedral can participate in the daily worship services, mingle with the congregation at coffee hour, and at the same time, guided by the numerous plaques and memorials located throughout the Cathedral, retrace one hundred years of American history in Paris.

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— Sarah Colton, *Cathedral Communicant*

# God and Tragedy

TRAGEDY STRIKES, and immediately we try to make sense of it. Who can be blasé? We *have* to try to understand what the tragedy is all about, and why it happened and what it means.

Sometimes we read people's reactions in the newspapers. And we often find two points of view: On the one hand we read of people saying "Well, I guess God wanted to call him home," when someone has died suddenly and tragically. And on the other hand we will find a person saying, "I just don't understand why this happened."

And right there we have classic reactions, poles apart in understanding and making sense of the world. It is the old, old debate between those who insist that God absolutely controls what happens in this world, and those who believe that while God is active in the world, He has set people free to make choices and He doesn't control us like puppets.

For the most part the theology of the Episcopal Church, among other Christian bodies, expresses belief in God's having given to His creatures the gift of freedom of the will. This means the freedom to make choices. But it also means conflicts. It means

accidents. It often means battle. God never said it would be easy.

Those who do not believe that God gave us freedom to think and choose, attribute every movement and thought to God's ordaining hand. Consequently, according to this theology, a tornado in Texas or an Iraqi rocket slamming into a ship, are caused by God for some purpose that God has, and, according to this thinking, it must be right and purposeful, if God did it. That's one way of making sense of the world.

But, do you believe that? Ideas have a way of spreading and spreading unless someone stands up and says "Rubbish!"

Why might we say "Rubbish!"? We might say "rubbish!" if we have a different picture of God, if we believe that God has been revealed to be a loving and compassionate God (which means He grieves with us when we grieve) and does not intentionally cause suffering.

We might also use that expletive if we do not believe it possible to explain everything which happens in the world by pointing a finger at God.

The Episcopal Church does not provide neat, pat answers. If we can

not point to God as the cause of accidents and tragedies, then frankly, we are often left trying to figure them out and shaking our heads at human frailties and at the power of nature to flatten a Texas town.

But the Episcopal way also leaves us with a loving and compassionate God who knows this can be a messy

world, but who is with us in the Valley of the Shadow of Death, and who is willing and able and desirous of supplying us with the spiritual strength to overcome and grow and be strengthened for the future.

—The Rev Canon William E. Tudor, Christ Church Cathedral, Indianapolis

## "Bowing Towards the Altar"

Extract from Canon VII of the Year 1640

WHEREAS THE CHURCH is the house of God, dedicated to His holy worship, and therefore ought to mind us both of the greatness and goodness of His Divine Majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts; but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying to others.

We therefore think it very meet and behoveful, and heartily commend it to all good and well affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment by doing reverence and obeisance (that is by bowing), both at their coming in and going out of said Churches, chancels or chapels, according to the most ancient custom of the Primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth.

The reviving therefore of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the Communion Table, the east, or Church, or anything therein contained in so doing . . . but only for the advancement of God's majesty, and to give Him alone that honour and glory that is due unto Him, and no otherwise.

And in the practice or omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is that they which use this rite, "despise not them who use it not," and that they who use it not, condemn not those that use it.

# Was Ever Another Command So Obeyed?

AT THE HEART OF Christian worship is the eucharistic action, a thing of absolute simplicity – the taking, blessing, breaking and giving of bread, and the taking, blessing and giving of a cup of wine and water, as these were first done with their new meaning by a young Jew at supper with His friends on the night before He died . . . He told His friends to do this henceforth with the new meaning “for the anamnesis” (recalling) of Him, and they have done it always since.

“Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom

in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting at an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetish because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for the son of a barren woman; for Captain so-and-so, wounded and prisoner of war; while the lions roared in the nearby amphitheatre; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonization of St Joan of Arc— one could fill many pages with the reasons

why men have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christen-

dom, the pastors have done this just to make the *plebs sancta Dei* —the holy common people of God."

— Dom Gregory Dix, in *The Shape of the Liturgy*

## Danger Signs

MANY PEOPLE DRINK OFTEN or just now and then. They seem to have no problems as a result. But there are other drinkers (about one out of ten) who seem to need more and more drinks, more and more often. Before long, they are not able to control their drinking — and we say they are "alcoholics." If an alcoholic knows what is happening to him/her, then something can be done about it. But help is needed — from other people and from God.

Here are some danger signs to look for.

1. Needing a drink in the morning after having had lots to drink the night before.
2. Liking to drink alone (instead of with others).
3. Losing time from work because of drinking.
4. Needing a drink at a special time each day.
5. Not being able to remember after drinking (or while drinking).
6. Becoming a person who is hard to get along with (grouchy, unhappy).
7. Not doing good work, and not being really interested in things.
8. Drinking to "feel better."
9. Drinking so much it worries people in the family.
10. Getting angry at people, or misunderstanding them, after drinking.

Sunday, November 22, is Alcohol-Drug Awareness Sunday. Information is available from The National Episcopal Coalition on Alcohol and Drugs, 1511 K St N.W., Suite 314, Washington, DC 20005.

# Christian Counsel

WE ARE IN a time of controversy, when men and women of sincere commitment and good conscience differ radically on matters of fundamental value, church order, and human behavior. Our people are searching for guidance as to how to make up their minds and to live their lives in ways that will honor God. How great is the need for us to offer wise and faithful counsel within these contemporary issues which threaten to confuse and divide the flock of Christ. I commend three things to you, my friends, by way of our ministry as counselors.

First: That our counsel derives from the vision of the Kingdom of God and His righteousness.

The Epistle to the Hebrews teaches: "Now faith is the assurance of things hoped for, the conviction of things not seen – by faith we understand that the world was created by the Word of God, so that what is seen was made out of things which do not appear."

Some years ago I was very active in the abortion issue. I worked with a group to set up a counseling service for women with unwanted pregnancies. We gave them psychological support and helped them find safe, inexpensive medical assistance.

In those days I did a lot of speaking on the subject. One evening after a church address, I was asked the question by a member of the audience: "When you die and stand before the judgment and the souls of the children whose lives you helped to abort stand before you, what will you say?" I thought for a moment, and then very carefully replied, "In this I have only sought to help those whom I could see. If in so doing, I have harmed any I could not see, I pray that God will forgive me."

At the time I felt that it was a good answer, a clever answer. I've come to realize that it was indeed a true answer, but not a clever one.

So much of what is presented in contemporary Christian ethics and social concern, seeks to resolve the

immediate pressing problems of individual persons, or groups of persons; those we can see. They advocate measures that will immediately relieve the apparent distress.

There is good Christian precedence for this: "If a person is thirsty, give him drink; if hungry then give him food; if cold and outcast then give him a cloak for his body and take him into the hospitality of your home."

But in many cases of human need and personal relations, perhaps in most, the satisfaction of immediate and apparent distress does not in fact achieve the long term benefit that is the fruit of a truly wise and caring love. Seldom, if ever, does it honor the soul's thirst for holiness and purity before God that is the object of Christian faith.

Our counsel should be from the viewpoint of the long view – the end and purpose of man to glorify God. The Christian ethic is grounded in faith that the world is created by the Word of God; and the things we see, ourselves and our own relationships are not ends unto themselves, but rather are derived from and governed by and subject to that which cannot be seen; that which we know by faith through Jesus Christ. That's the first thing.

The second is that our counsel avoids pitting one person or group

against another.

We lift up the plight and cause of those most dramatically apparent to us, or those closest to our most precious values; we ignore or reject the claims of those who are remote or obscure, or contrary to the way we would see the immediate problem.

"We are not contending against flesh and blood," St Paul reminds; "but against the principalities and powers of this present darkness."

In the careful reading of the record of our Lord's life, we see that Jesus always avoids taking sides.

Archbishop William Temple, in his *Readings in St John's Gospel*, comments on the account of the Samaritan woman at the well, where she seeks to divert Jesus into an argument about whether the true worship of God is to be in the temple at Jerusalem or upon the mountain of her forefathers. Temple writes this: "So often with our Lord's replies to such inquiries, He does not answer the question, but leads to ground where the question does not arise at all – there is no Christian solution of the problems presented by human self-will; but there is a Christian cure for the self-will, and if that is effective, the problem is not solved but abolished."

Jesus always has the ability to see through the problems of human conflict to the underlying spiritual issue.

When a man wanted Him to divide an inheritance, that is to arbitrate between two self-willed interests, He refused. He rather told how to avoid the dispute: "Take heed that you keep yourself from all covetousness."

The question of Christian morality is not a matter of simply balancing human behavior over and against human need, but rather a question of the disposition of the human heart. It is a matter of character, healed of the disease of self-centeredness and formed by the vision of holiness imparted by the Holy Spirit through Jesus Christ.

How I pray that you and I might have the wisdom of Jesus in matters of human conflict to be able to avoid taking sides; to avoid getting trapped in the win/lose triangles that alienate and divide. I pray for you the wisdom to be able to press through to the spiritual issue whereby contending individuals, or groups, each are challenged, and all raised to a vision of reconciliation in true justice and holiness. That's the second point.

The third, is that our counsel be based not upon our need to please people, but upon our obligation to honor God.

I would say to you, that you are not the judge of other persons' decisions or actions. The Lord Jesus Christ is, and His judgments are true, for they

are the expression of perfect spiritual obedience to God. Ours are always tarnished by narrowness of vision and bias of spirit. We are not to judge that is a tremendous burden lifted from our shoulders.

Therefore, our obligation is to proclaim the Word of God as clearly and as straightforwardly as we are able. We must never interpret to accommodate it to the popular mores of those we address; nor are we to rationalize away its sharp edge by which even we ourselves are cut to the heart.

Having truly proclaimed the Word of God, we are then to accept every one of God's children exactly where they are, enfolding them in the arms of God's abiding love. Trusting that the Lord Jesus in the grace of the Spirit will attend to their conscience.

Finally, remember that our ultimate obedience and accountability is to the Lord Himself. We will be misunderstood and criticized by those we seek to lead. We can count on that even those who seem to be most sympathetic to our ministry. They will discourage us, and dishearten us, and our timid spirits will believe when they tell us, "There are so many others that are saying among themselves just what I am telling you now. You don't make it!"

As Matthew Henry once put it, "We must never abandon our clear

course of action merely for fear it should be misunderstood. While we keep a good conscience let us trust God with our good name."

I would leave with you the Lord's admonition and His promise as He spoke to His servant Joshua, "Be

strong and of good courage. Be not frightened, neither be dismayed, for the Lord your God is with you wherever you go."

—The Rt Rev Alden Hathaway,  
Bishop of Pittsburgh

## Real Episcopalians . . .

- believe in the Bible, but memorize the Prayer Book.
- have an unerring capacity to detect, within a tolerance of thirty-eight seconds, when a service lasts more than an hour.
- are the salt of the earth, and often have a salty story or two to prove it.
- are very good about money; they know how to make it and how to keep it.
- are easy-going about heresy and errors of doctrine, but do not like unfamiliar hymns.
- want to keep politics out of religion as long as the pulpit is solidly Republican.
- don't go on clergy-led tours of the Holy Land, but will climb every step of every tower of every cathedral in England.
- secretly admire Robert Schuller.

— St Mark's, San Marcos, Texas and Christ Church,  
Pensacola, Florida

# Pray For the Peace of Jerusalem

THE UNITY OF THE CHURCH is a priceless gift. It is not a matter of mere politeness, although even that is sometimes sadly lacking among us. Church Unity is the way the blood is allowed to circulate to all the limbs and organs of the body of Christ.

At its very best, Anglicanism has always had this "What if?" in the center of its thinking. What began as a political necessity under that great Anglican, Queen Elizabeth I, has, by God's providence, been the best spiritual vision of Anglicanism: Evangelical and Catholic unity. At its worst, of course, Anglicanism has been a source of some considerable perplexity and even amusement. At our worst, we stand for nothing and everything. At our worst, we are like the philosopher Wittgenstein's "duck-rabbit." He drew a pencil sketch of ambiguity. Turn it one way, and it is a duck. Turn it another way, and it is a rabbit.

At its best, Anglicanism means a church which is reasonably and charitably both Evangelical and Catholic; a church which is both open to the

future and faithful to the tradition; church which is therefore committed to Church Unity, especially among ourselves — since we are, among other things, a serviceable bridge between Rome and the churches of the Reformation.

We are not the answer. But by God's grace we could be part of it. We are, at our best, a microcosm of the "separated brethren" of Western Christendom in one fellowship. Our own Anglican unity, could, by the mercy of God, be an instrument in the overcoming of "our unhappy divisions."

It is important, in conceiving of this enterprise for unity, that we banish all thoughts of compromise, water-down, thinning-out, of the "bland leading the bland," to use a well-known phrase. Nor are we to imagine "peace where there is no peace," a unity which whitewashes over the truth.

We do not want to sacrifice our consciences to an idol of man-made unity or reconciliation. We speak the truth in charity. We share all things

ful and honest. We have commun-  
on to the fullest extent possible. We  
ay need to employ some  
extraordinary tactics. This will try  
everybody's patience. But if we were  
to do it, by suffering through our divi-  
sions with charity and forbearance,  
we would be a better church and we  
ould all be better Christians.

We have every reason to rejoice.  
f course, there are storm clouds over  
the Church – greater than divisions  
about the ordained ministry. Some  
people are even trying to re-write the  
scriptures so as to create a religion  
that suits them. (It has been tried  
before: Exodus 32:1-6.) Yet at the  
very same time, Jesus is being more  
widely discovered and rediscovered  
everywhere, including the Episcopal  
Church.

There is a splendid Evangelical re-  
vival underway all around us, and it is  
only beginning to gather strength.  
This revival needs the guidance and  
ability and beauty of Catholic Order.  
As this Evangelical revival infuses new life into a divided and ex-  
hausted "post-sixties" Episcopal  
church, the Catholic movement will  
be called on to give it shape and form

and balance. This is the historic job of  
the Catholic tradition. How much  
more important, then, to hang on and  
stay together, by God's grace. Our job  
is to be *here*, to do the apostolic *hand-  
ing on*, in our generation.

May God grant that the Episcopal  
Church receive and comprehend us.  
Comprehensiveness is the Anglican  
way of allowing for legitimate differ-  
ences among believers. We must not  
allow this comprehensiveness to slide  
off center. *Of late we have seen at-  
tempts to comprehend unbelief and  
sub-christian standards, while at the  
same time there has arisen a strange  
intolerance towards those of tradi-  
tional and orthodox convictions.*

So we need to be *there*, not only  
for the truth's sake, not only for  
charity's sake, but to help keep the  
Episcopal Church honest, to make it  
true to its own charter. So let us preach  
the Word, keep the faith, practice  
charity toward one another, and raise  
up the ever-recurring sacrifice of  
praise, the Blessed Sacrament of our  
Lord and Saviour Jesus Christ. Amen.

---

—The Rev Andrew Mead, Rector,  
Church of the Advent, Boston

The devil is adept at providing tools by which well meaning Christians  
can mutilate the Church.

— *Chrism, A Review of the Church's Healing Ministry*

# Show Me How!

THE MOVIE *Like a Mighty Army* depicts the early ministry of Dr James Kennedy. At one point in the movie, Kennedy is shown preaching a sermon to his small congregation urging them to witness for Christ. The various silent thoughts of his listeners are audibly revealed — some of their minds are miles away. However, one concerned person responds to Kennedy's appeal by saying, "Show me how! Show me how!" It is one thing for a preacher to exhort people to do something, he suggests. It is another thing to equip them to do it.

Similarly, it is easy to urge people to read the Bible. Such exhortations have sounded forth from pulpits for centuries. Despite this, the Church at large finds itself beset by gross Biblical illiteracy among the members on its rolls, 95 percent of whom presume they can remain faithful to Jesus Christ while ignorant of the Scriptures that bear witness to Him. The problem cannot be overcome merely by exhorting people to read the Bible. It is essential for leaders in the Church to teach people how to read the Bible, to

lead them lovingly and patiently in and through it, and to equip them to interpret it intelligently for themselves.

SHEKINAH FOUNDATION was formed to help this happen. It was established in Adelaide, South Australia, in 1977, but the birthpangs that produced it were 20 years in duration. Soon after the director, the Rev Harry Wendt, began his ministry in New Zealand in 1956, he became aware of the Biblical illiteracy prevailing among his members — and his own lack of training to cope with the resulting challenge. Wendt, an Australian Lutheran, was determined to do something about the situation — to master the Biblical materials himself, to equip his members to read the Scriptures with understanding, and to produce written materials and visual aids to help other pastors and teachers cope with the same challenge he was facing.

He now shares the fruits of his labors with clergy and laity through seminars that are conducted in numerous countries around the world. A

Attendees are reminded that though, in the Gospels, we read of Jesus teaching adults and playing with children, many in today's Church are doing the opposite.

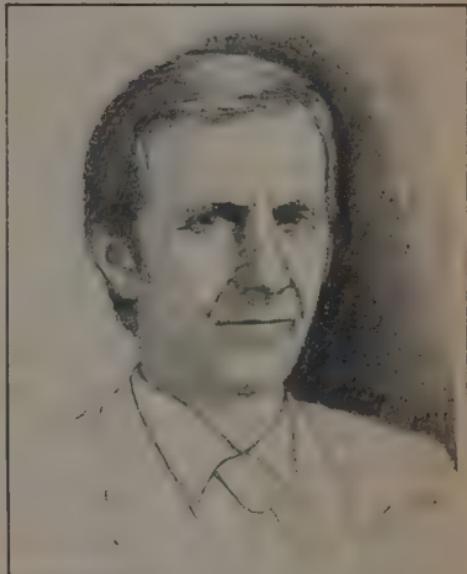
A number of characteristics are common to all the materials SHEKINAH FOUNDATION offers. The Bible itself is always the basic textbook, and all written materials lead people into and through it. The lecture method is strongly discouraged; instead students themselves are equipped to become Biblical "bloodhounds" through hands-on methodology. A survey of the Biblical narrative is an integral part of SHEKINAH's courses. Without a realistic overview of Scriptures, a few favorite passages can be made to say what they do not say.

"The word that unlocks all the Bible's treasures is *grace*," says Wendt, and the focal point is Christ. "He is God's final word to humanity, so all Old Testament teaching must be filtered through His mind and teachings."

SHEKINAH FOUNDATION offers a number of learning opportunities and study courses. *See Through the Scriptures* is a one-day, six-hour seminar, offered as a Biblical "ice-breaker." One hundred illustrations are used in this presentation – 52 of them in the form of full-color over-

head transparencies, giving participants an overview of the Biblical narrative and key themes. The purpose of the seminar is to wet the appetites of attendees for the longer haul: a study of the Bible in detail.

Several more comprehensive courses are offered by SHEKINAH



*The Rev H. N. Wendt*

FOUNDATION. *The Divine Drama* consists of 30 units: Fifteen deal with the Biblical narrative from creation to Christ, and 15 with central Biblical themes such as baptism, the Trinity, worship, prayer and the Church. This course is available in junior and senior editions. *Crossways!* contains 60 study units that analyze the Biblical narrative in considerable detail. The

courses can be used in their entirety, shortened or expanded; alternatively, individual units can form the basis of a single study session.

Both *Crossways!* and *The Divine Drama* are structured to encourage participants to prepare before a class session, to share during the session and to translate what is learned into faith and life. Notes Wendt, "Though the Lord calls people to personal faith in Himself, He never calls them to private faith; to belong to Christ is to belong to a redeemed, worshiping, serving community." Hence, SHEKINAH's materials constantly remind students that when the worship is over the service begins; they are to understand themselves as members of Christ's servant community in everything they do.

These courses use 182 illustrations to communicate the Biblical message; they are available to the leader as full-color overhead transparencies. Wendt believes the visual element is important in the communication and learning process. Pedagogues tell us we remember 10 percent of what we hear, 30 percent of what we see, 60 percent of what we hear and see, and 80 percent of what we hear, see and do. A judicious use of visuals ensures that there are no "mental silences" during a class session.

Leaders' manuals are supplied for all courses; among other things, they provide information about the questions asked in the study manuals for each course. Audio and videotapes are also available to assist the leader with lesson preparation.

SHEKINAH's materials have been offered in North America for eight years and are enjoying increasing acceptance. Seminars to introduce them are conducted in the United States, Canada, England, Australia, New Zealand, Korea and India. *The Divine Drama* has been translated into Finnish, Spanish and Korean, and is now being translated into Japanese. Numerous enquiries from overseas countries reach SHEKINAH's office; many overseas missionaries and teachers find the illustrations useful tools for teaching, preaching and witnessing.

In evaluating SHEKINAH's materials, the eminent British Biblical scholar, F.F. Bruce of Manchester University wrote, "I am quite impressed by both *The Divine Drama* and *Crossways!* Both the arrangement and the content are much more satisfactory than the ordinary run of American productions of this sort. *Crossways!* seems to be specially good. The questions are challenging; they imply study of the text in depth and grappling with its meaning – an

ogether with the lessons they show how the two testaments present one integrated witness. I should think that clergy will find these volumes very useful in Bible teaching."

SHEKINAH FOUNDATION desires to restore the continuing teaching of adults to a prominent place in the life of God's people. That is not to denigrate the role of preaching, but, says Wendt, "No ten-minute sermon reached once a week to people who happen to be present—and who may or may not listen to the message or heed it—will set the Church on fire and equip it for its God-given task. More is needed. Much more!"

James D. Smart writes: "But let no one underestimate the possible impact upon the life of a congregation when five percent of the membership begin to let themselves be laid open to

the full range of the divine and human reality that meets them in the Scriptures. Let the ears be opened to hear what God has to say concerning man and his world and a ferment begins that can little by little change the whole structure of a church and of life far beyond the Church. *Ministers who are too busy to find time for such a study group have forgotten that the foundations of the Church were not laid in large teaching situations but in a group of twelve.* Also they might find in such a group a profound enrichment of their own relationship with Scripture and the inspiration for many sermons." (The Strange Silence of the Bible in the Church)

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# Looking for a Lenten Study Course for 1988?

“WHEREAS SOME IN THE CHURCH are seeking to transform American culture in the light of Christ,” says Dean John Rodgers, from the Trinity Episcopal School for Ministry in Pittsburgh, “it would appear that others in the Church are seeking to reform the Church and its scriptures in the light of the culture.”

How should we respond to these statements? While we should rightly avoid a reaction of mere hysteria, there must also be a crying pastoral need in our Church today to give to all our members the tools with which to assess the validity of such new insights and fresh expressions of a traditional Christian faith. It is not good enough simply to speak of the world setting the agenda. That does not seem to be in keeping with the way in which St Paul addressed the cultural cynicism and disillusionment of the Roman world. “Do not be conformed to this world,” he wrote to the Christians of his day, “but be transformed by the renewing of your mind.” It does not mean that we have *nothing* to learn as Christians from the world around us, but equally it does not

mean that we have *nothing* to teach our society. Indeed the gospel message would seem to impose upon us lasting responsibility to teach and inform the minds and hearts of all with whom we come in contact.

On Advent II (December 6, 1987) the Anglican Institute in St Louis will be conducting in each of its five Ministry Centers (St Louis, New York, Denver, El Paso and Sarasota) teaching events by well-known, international Anglican teachers and speakers. These events will be captured on videotape and after editing and abbreviating, will become part of a large teaching videotape, entitled *Getting Ready for the Kingdom: The Cultural Captivity of the Church*. That videotape will be edited and directed by Bishop Michael Marshall and will provide six segments of teaching material together with a study guide which will be available for Lenten study groups and on sale from The Anglican Institute from January 15, 1988. Order forms will be in the Advent *Digest*.

Such a tape will make available to parishes anywhere in the world thi

eaching by leading and articulate Anglicans who will seek to give the tools necessary for that reforming of the mind of which St Paul speaks with such insistence and urgency.

So, Lenten study groups in either private homes or in the church building could be a powerful force for

Christian ministry and education – with the help of a VCR and The Anglican Institute's Lenten videotape for 1988.

*For further details, contact The Anglican Institute: P.O. Box 11887, St Louis, MO 63105. Telephone: 314/721-1570.*

## Cultural Captivity of the Church To Be Addressed

THE ANGLICAN INSTITUTE HAS ARRANGED for guest speakers to participate in the Advent Conference on "Getting Ready for the Kingdom: The Cultural Captivity of the Church."

Speakers will include the Rt Rev C. FitzSimons Allison, Bishop of the Diocese of South Carolina; the Rt Rev Alden Hathaway, Bishop of the Diocese of Pittsburgh; the Rt Rev Richard Holloway, the Bishop of Edinburgh; the Very Rev John Rodgers, Dean of Trinity Episcopal School for Ministry; and the Rt Rev Michael Marshall.

One of these outstanding speakers will go to each of the following parishes on December 6: St Thomas, Fifth Avenue, New York, at 11:00 a.m.; 10:00 a.m. at St Francis-on-the-Hill in El Paso, Texas, 9:00 and 11:00 a.m. at the Church of the Redeemer in Sarasota, Florida, and 9:00 and 11:00 a.m. at St John's Cathedral, Denver. Bishop Richard Holloway will speak on this subject at the Church of St Michael and St George in St Louis as part of their *Great Wednesday* series on November 4 at 8:15 p.m.

## Meditation for All Saints' Day

The Saints come  
as human as lover's touch  
with a bag of God on their backs,  
like hoboes,  
they come,  
they come marching in.  
They come  
crowding together like devout base-  
ball fans  
at a game.  
their game is taking God literally,  
taking Him at His word,  
though He is sometimes silent.

The Saints come,  
crowding into my memory,  
touching me,  
breathing their holy breath,  
changing me forever.  
I turn my head to them  
like a flower to the sun  
filling myself  
with their warm life.

Martha, dying of cancer,  
will not give up  
till she has comforted the young priest  
who stands timidly by her bed.  
"You're afraid," she says and speaks  
of faith.  
Each word a drop of water  
on his dry and dusty soul.

Crazy Herb  
who many times came home  
half naked  
because he had parted with his  
clothes.  
When one gives one's clothes  
one says "good morning."  
When one gives one's clothes  
one gives the suit of God  
to a stranger  
Saints have no moderation,  
Just exuberance.

Georgianna the fat lady  
behind whose back I secretly laugh  
until I saw her gathering lost souls  
into her house  
for holiday dinner.  
The people were waiting there—  
with open mouths—  
waiting to be fed like nestlings,  
and she was there to feed them.

Georgianna, Martha, Herb . . .  
The names are legion.  
So many of them sleep in my mind  
But I recall their names  
and one by one as they are remem-  
bered  
they wake up  
to join me here.  
There is nothing more beautiful

han memory.

'Have always therefore  
rinted in your remembrance  
ow great a treasure is committed  
o your charge.

For they are the sheep of Christ,  
which He bought with His death,  
and for whom He shed His blood."

The Bishop spoke those words

as I, too young,  
stood before him.

How could I have known that this  
treasure  
would cost my life  
yet purchase my soul?

The Saints come,  
like sheep in search of shepherds,  
they come,  
they come marching in.  
And I move towards them  
as the human face moves  
knowing it will be kissed.  
For I have learned  
and they have taught  
that I am only a sheep in shepherd's  
clothing  
and together we are traveling  
towards the One  
Who calls us each by name.  
— The Rev David K. Fly, Grace  
Church, Kirkwood, Missouri

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# To Be a Pilgrim!

IT WAS IN 1621 that a Thanksgiving festival was observed for the first time, at the order of Governor Bradford, in order that the colonists at Plymouth might thank divine Providence for the abundant harvest reaped by the Pilgrims, men, women and children who had settled on Cape Cod Bay the previous December.

The fact that our Thanksgiving Day originated in this way ought to make us think of the true meaning of the word "pilgrim." A pilgrim is a wayfarer with purpose and a goal. The true pilgrim in the Christian sense, passes through the world, loves its good things and its joys, shares in its blessings and labors for its welfare yet is not *of* it — that is the status of the Christian pilgrim.

Recently I had occasion to read over statements expressing reasons for attitude at Thanksgiving by civic and religious leaders in this country some 80 years ago. "The rising tide of civic righteousness . . . the wonderful inventions and the progressive spirit . . . our national power has reversed the policy of mighty kingdoms, and the greedy for spoil halt at our word . . . an awakening sensitiveness to honor in business, integrity in government and a new consciousness of civic responsibility . . . Bosses have been overthrown, combinations of thieves and plunderers broken up . . . The people are rallying around honest and self-sacrificing leaders, are striving for higher ideals in government . . . we are entering on a new era of national reaching spiritual ideals."

It is sad, in a way, that we smile at this description of utopia. Four wars, a depression, and tremendous social upheaval have somewhat changed our views. But were those the statements and attitudes of pilgrims, colonists of heaven? So often we have regarded national goals and worldly power, success and prosperity as the result of *our* doing. We have often acted as if we could solve our problems without Divine help.

It would be far less than Christian for us to fail to thank Almighty God for every material blessing and for the love of family and friends, for the gifts of health and reason, for the land in which we live. But our chief cause of thanks is that we are pilgrims, sojourners here with an eternal destiny; that because He loved us, God came to this earth and died on a Cross for us that we might know His love and share His glory; that He provides a means of constant contact with heaven in the ever-present bounty of His Table and His Word. ◇

Pilgrims! Colonists of heaven! It is right that we should give thanks at times and in all places – and we will do that by counting our every blessing at favor of His hand. But let us place Him – homeward-bound sons and daughters of God – place Him before all, His will, His mercy, His holy Faith. Then give thanks on this and every Thanksgiving until that glorious day when, in union with the Lamb of God, and with all the angels and saints, we will eternally give thanks unto our Lord God.

— The Rt Rev James W. Montgomery, Bishop of Chicago

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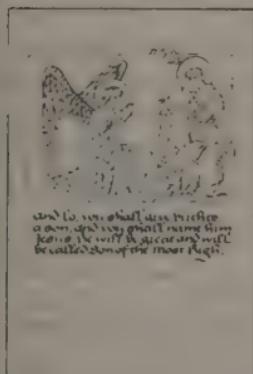
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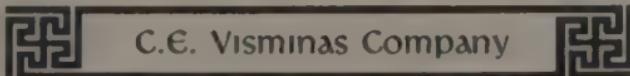


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# A Word from the Editor

DEAR TAD FAMILY:

From its founding by the Rev Howard L. Foland in 1958, *The Anglican Digest* has sought to reflect "the words and work of the faithful throughout the Anglican Communion" and, in that respect, has proudly and consistently supported the "doctrine, discipline, and worship" of the Church. TAD always has been supported by its loyal readers; it is utterly independent of any convention, arm, or agency of the Church. Independent, except, of course, for its unwavering loyalty to the faith and practice of Anglicanism. This wonderful heritage gives us a firm, solid base. But to continue the work, we need your help in two matters.

*First, are we on your parish's mailing list?* Our primary source material is from the newsletters, magazines, leaflets and newspapers of our parishes and dioceses. *Secondly, we would like all members of your parish to receive TAD.* Simply ask your Rector if he would be willing to help communicate the news of the Church by sending us your parish list. Just have him write the Resident Manager, Hillspeak, Eureka Springs, Arkansas 72632. Diocesan lists, with the approval of the diocesan bishop, are also welcome. Our mailing list is kept confidential.

With this issue, we welcome the 90,000 members of the Diocese of Long Island, and their bishop, the Rt Rev Robert C. Witcher. "The Dominion in the Sea" has a long and proud history with great diversity: from the urban congregations in Brooklyn to the seaside chapels and parish churches of the Hamptons to the magnificent Cathedral of the Incarnation in Garden City.

It is anticipated that within the coming year, TAD will have the largest circulation of any publication in the Anglican Communion. This is a great responsibility and we earnestly desire your prayers for the continued work of the *Digest* as we join with the voices of the faithful wherever they are in unity, constancy, and peace, to serve the Church of God.

Faithfully yours,

*C. Frederick Barbee*

The Rev C. Frederick Barbee  
St Louis

# BOOK REVIEWS

THE CLOSING OF THE AMERICAN MIND by Allan Bloom, Simon & Schuster, 1230 Avenue of the Americas, New York, NY 10020 (382 pages) \$18.95

parently, no one was more surprised than the author. *The Closing of the American Mind* is America's #1 non-fiction best-seller. It focuses critically on the philosophy behind education in the American university in the second half of the twentieth century. Bloom exposes liberalism and shows how in the name of "open-mindedness" "creativity" and much of the jargon of liberation, American democracy has unwittingly played host to vulgarized ideas of liberalism, despair and relativism.

The whole book could easily be "transposed" into the key of theology. It could make an interesting and devastating critique of theology and seminary training in our Church today. Here is a writer who is "neither a prophet nor a prophet's son" yet clearly he has a prophetic word for our generation and our Church — unless we are too prejudiced and closed-minded (all of course in the name of open-mindedness) even to hear what he has to say.

ST DOMINIC. THE GRACE OF THE WORD by Guy Bedouelle, OP, Ignatius Press, P.O. Box 18990, San Francisco, CA 94118 (269 pages)

sacred scripture claimed his (Dominic's) total attention while he was preparing for that preaching which he made the focus of his life and of his order." Here is a timely reminder to all the churches of the primacy of the Bible and of the need for any effective and lasting renewal of the Church. In the twelfth century the Dominican order of preachers, under the leadership of Dominic, dressed Western society's time of urban development and in the full face of a renaissance of university life. Saturated in the scriptures, they brought the Word to bear upon apologetics and conversion preaching. The Dominican preachers were at the disposal of the bishop to be evangelists and teachers.

At a time when evangelism is in serious danger of becoming a dirty word, we need to recover our tradition and recall the power and effectiveness of an order committed to preaching and teaching, both "in season and out of season." Where are the Dominicans of the Episcopal Church today?

These books are available through the publishers and your local parish and cathedral book stores. We are sorry, but TAD cannot process these orders.



## HILLSPEAKING

THREE SIGNS AND THREE SYMBOLS greet Hillspeak visitors as they drive up the gravel road from Arkansas 23 south of Eureka Springs. First to be seen are the three symbols, the familiar  which identifies the Episcopal Book Club to its members and *The Anglican Digest* to its readers. The first is atop the flagpole, the second is on the front of the Big Red Barn up at the hayloft level and the third adorns the bell tower. "No doubt about it," says the visitor, "we are at Hillspeak."

The three signs are equally distinctive. The first is at the end of the split rail fence and about halfway up the driveway from the county road (locally unofficially known as the "Hillspeak Road") to the Barn. That sign reads:

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nias. After they have parked and walked down towards the Barn, another  
n appears:

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CHAPEL OPEN FOR PRAYER AT ALL TIMES

Under that sign is a well-worn red carpet that leads to the door of the Big Red  
m and as visitors come up to that door they see yet another sign, composed  
Father Foland, the founder of SPEAK, in the 60's and just as applicable today  
it was then:

*You see at Hillspeak something that should be done, or could be done, please  
remember that we have probably seen it too and that we are waiting only for  
re hands and backs, time and money, to get it done. We ask your patience  
and your indulgence for our lack of same.*

Those are the signs and symbols that visitors first see. Those are the signs  
symbols that speak of the Society for Promoting and Encouraging the Arts  
Knowledge (of the Church).



# Statistical Notebook Update

## *Membership in the United States*

1. Roman Catholic Church	52,654,908
2. Southern Baptist Convention	14,477,364
3. United Methodist Church	9,266,853
4. Episcopal Church	3,002,416
5. Lutheran Church in America	2,898,202

## *Comparative Giving*

1. Episcopal Church	10.99%*	\$1,043,117,983**
2. United Methodist Church	7.90	2,211,306,198
3. Lutheran Church in America	7.82	642,676,444
4. Presbyterian Church (USA)	6.92	1,443,933,163
5. United Church of Christ	6.20	472,008,907

\* 1985 over 1984

\*\* 1985 dollar amounts

- All of our usual departments, *Quarterwatch*, *We Recommend*, *By Word And Deed*, etc, will return with the Advent issue of TAD. *Quarterwatch*, which reports news of the Church throughout the world, needs a new designation since TAD is no longer a quarterly but publishes six times a year. If you have an idea of a good moniker for this very popular column, send your suggestions to Editor, POB 11881 St Louis, MO 63105.
- The requests for copies of the article by Taschia Ann, *Care of the Living*, continue to pour in. Unfortunately, some copies with a missing page were mailed to readers in June. If you were the recipient of one of these, please accept our apology and drop us a postcard for a complete text.



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# Quotable Quotes

If we refuse to take the risk of being vulnerable, we are already half-dead. You don't have to starve with the people of Ethiopia. You don't have to share the terrible living conditions of old people struggling to exist on dwindling, inadequate social-security payments in our overcrowded, hostile cities. You don't have to smell the stench of filth and disease and hunger in the favelas and barrios.

We are not all called to go to El Salvador, or Moscow, or Calcutta, or even the slums of New York. But none of us will escape the moment when we have to decide whether to withdraw, to play it safe, or to act on what we prayerfully believe to be right.

— Madeleine L'Engle in *A Stone for a Pillow*

Once the Cure d'ars, a French saint of the eighteenth century, asked an old peasant what he was doing sitting for hours in the church, seemingly not even praying; the peasant replied: "I look at Him, He looks at me and we are happy together." That man had learned to speak to God without breaking the silence of intimacy by words. If we can do that we can use any form of worship. If we try to make worship itself out of the words we use, we will get desperately tired of those words, because unless they have the depth of silence, they are shallow and tiresome.

—Archbishop Anthony Bloom via the *Bulletin*, Christ Church,  
Bastrop, Louisiana

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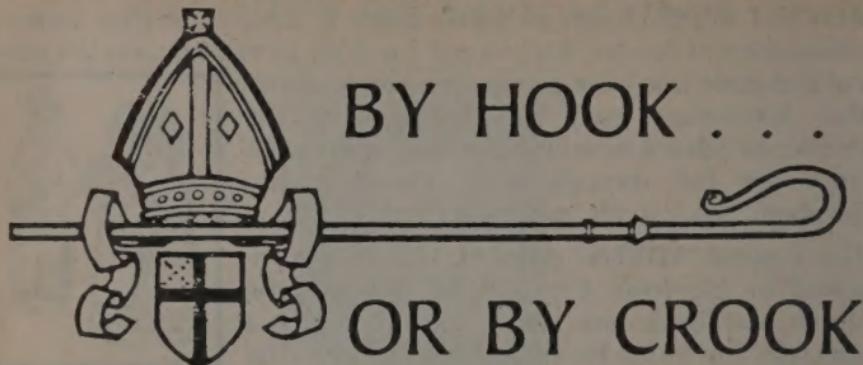
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BY HOOK . . .

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IT WAS HENRY FORD who said: "Don't look for faults; look for remedies." Not unnaturally there is much disillusionment about evangelism in the American religious climate at the present time. Yet the challenge to the Episcopal Church and to all the mainstream churches should be unequivocally stated: "If *they* are doing it wrongly, why are *we* not doing it properly?"

For there is no substitute for the mandate of authentic and responsible evangelism: "Go therefore." At times very similar to our own, scarred with disillusionment and fragmentation in the Church of the twelfth century, St Dominic founded the order of preachers. Such an order, dedicated to preaching, did much for the revival and the renewal of the Church in the high middle ages in both the climate of the emerging cities and the universities of his day.

If St Paul had been alive today he would probably not have sent all those letters around Asia Minor. He would have sent videotapes! Yet, the medium is not the message: but rather it is for the message to massage the medium and manipulate it to become an effective vehicle for the message.

The message is the same. It has not changed since the angel Gabriel first delivered it to Mary: "Fear not." Yet the opportunities of the media have multiplied to the extent that multitudes can be fed for comparatively small resources. Make no mistake about it, the miracle of the feeding of the five thousand is still available as the Living Bread of the Word continues to go forth and feed God's people. Yet "fast food" will not sustain

Christians and synthetic preservatives are no substitute for that true Bread "which comes down from Heaven." It is not insignificant that St Augustine speaks of the sermon as "a banquet of the Word."

So the first challenge to Episcopalians is to be found in our message: "Do we have a gospel? What is our good news? Have we something to say?" Only then can we (and must we) go on to consider the medium and the power which is at the disposal of evangelism at the close of the twentieth century. "Have we something to say?" rapidly moves us on to find ways by which we can say it. This thinking has persuaded both The Anglican Institute and SPEAK to invest resources of money and ministry in the missionary possibilities of videotapes.

Hopefully, it is also such thinking that belongs to the economy of a universe where all creatures from angels to asses (Balaam's to name but one) are intended to be messengers of God's love and truth. As Anglicans we are not exempted from the responsibility given to both angels and asses to carry the Word of His good news to the four corners of the earth.

So come back, evangelism— all is forgiven!



The Anglican Digest  
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